

PRESENTED BY:

E. S. MURTY, B. E. (Elect)

BADAM'S BUILDINGS

KAKINADA  
SH-42





Letters  
of  
Sri Aurobindo  
on  
The Mother

SRI AUROBINDO CIRCLE  
BOMBAY



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## PUBLISHERS' NOTE

AFTER the Mother came to India and joined Sri Aurobindo in his spiritual work, a number of questions were put to him by his disciples and others about her. The answers given by Sri Aurobindo to these questions have been compiled in this book and presented in different sections to facilitate proper understanding. Some of these letters have already been published in the various books of Sri Aurobindo's letters but quite a number of them are being published for the first time. In some cases where the whole letter dealt with many topics, only the portion dealing with the Mother has been extracted for inclusion in this book. The extract on "The World Mother" at the end of Section Two is taken from "The Synthesis of Yoga" by Sri Aurobindo; it is the only passage in this book that is not a letter.



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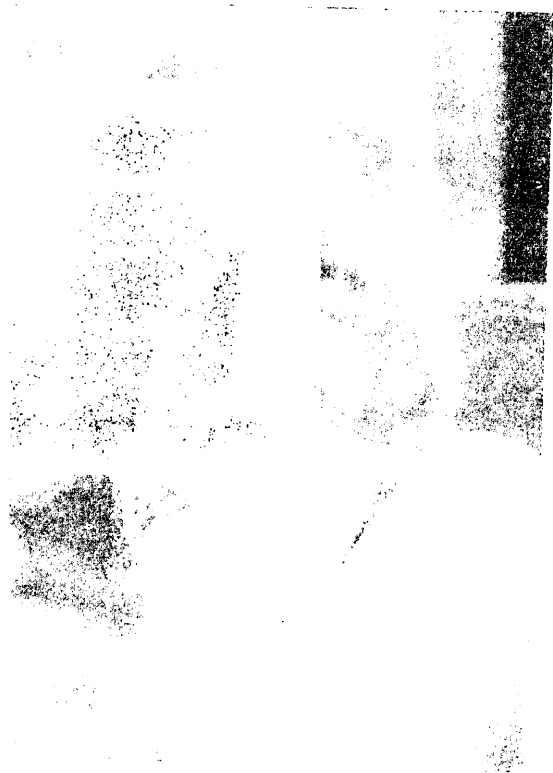
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Photo: Henri Cartier Bresson







# SECTION ONE

WHO IS THE MOTHER?



## *The Mother*

*Q: Do you not refer to the Mother (our Mother) in your book "The Mother"?*

*A: Yes.*

*Q: Is She not the "Individual" Divine Mother who has embodied "the power of these two vaster ways of existence"—Transcendent and Universal?*

*A: Yes.*

*Q: Has She not descended here (amongst us) into Darkness and Falsehood and Error and Death in her deep and great love for us?*

*A: Yes.*



*The Mother's Divinity*

*Q: There are many who hold the view that She was human but now embodies the Divine Mother and Her Prayers, they hold, explain this view. But, to my mental conception, to my psychic feeling, She is the Divine Mother who has consented to put on her the cloak of obscurity and suffering and ignorance so that She can effectively lead us—human beings—to Knowledge and Bliss and Ananda and to Him. I also conceive that Her Prayers are meant to show us—the aspiring psychic—how to pray to the Divine?*

*A: Yes. The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the "Divine". It is a manifestation that takes place, a manifestation of a growing Divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood. So the view held by "many" is erroneous.* ✓

17-8-1938



## WHO IS THE MOTHER?

### *The Mother's Embodiment of Transcendent Grace*

*Q: Why does the Mother in her universal action act according to the law of things, but in her embodied physical by constant Grace?*

**A:** It is the work of the Cosmic Power to maintain the cosmos and the law of the cosmos. The greater transformation comes from the Transcendent above the universal and it is that transcendent Grace which the embodiment of the Mother is there to bring to action.

13-8-1933

### *Purpose of the Mother's Embodiment*

*Q: Am I right in thinking that She as an Individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane? and her embodiment is a chance for the entire physical to change and transform?*



A: Yes. Her embodiment is a chance for the earth-consciousness to receive the Supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a further transformation by the Supramental, but the whole consciousness will not be supramentalised—there will be first a new race representing the Supermind, as man represents the mind.

13-8-1933

*Purpose of the Mother's Descent*

THE Mother comes in order to bring down the Supramental and it is the descent which makes full manifestation here possible.

23-9-1945

*As The Divine Shakti*

THERE is one divine Force which acts in the



universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose. She is that in the body, but in her whole consciousness she is also identified with all the other aspects of the Divine.

*Omnipresence of the Mother*

(1)

*Q: You have said: “Always behave as if the Mother was looking at you; because she is, indeed, always present.”—does Mother know all our insignificant thoughts always or only when she concentrates?*

*A: It is said that the Mother is always present and looking at you. This does not mean that in her physical mind she is thinking of you*



always and seeing your thoughts. There is no need of that, since she is everywhere and acts everywhere out of her universal knowledge.

12-8-1933

(2)

*Q: In what sense is the Mother everywhere—does Mother know all happenings in the physical plane?*

A: Including what Llyod George had for breakfast today or what Roosevelt said to his wife about the servants? Why should the Mother “know” in the human way all happenings in the physical plane? Her business in her embodiment is to know the workings of the universal forces and use them for her works; for the rest she knows what she needs to know sometimes with her inner self, sometimes with her physical mind. All knowledge is available in her universal self, but she brings forward only what is needed to be brought forward so that the working is done.

13-8-1933



## WHO IS THE MOTHER?

### *Utility of Physical Approach to the Mother*

THERE is the utility of the physical approach to the Mother—the approach of the embodied mind and vital to her embodied Power. In her universal action the Mother acts according to the law of things—in her embodied physical action is the opportunity of a constant Grace—it is for that that the embodiment takes place.

12-8-1933

### *Many Appearances and Personalities of the Mother*

THE Mother has not only one appearance, but many at different times.

Behind the physical body there are many forms and powers and personalities of the Mother.

14-5-1933



*Identity of Sri Aurobindo's and the Mother's  
Consciousness*

THE Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without Her knowledge and force, without Her consciousness. If anybody really feels Her consciousness he should know that I am there behind it and if he feels me, it is the same with Hers.

*Mother's Leaning Down to Lower  
Consciousness*

(1)

CERTAINLY. If we had lived physically in the Supermind from the beginning nobody could have been able to approach us nor could any sadhana have been done. There could have been no hope of contact between ourselves and the earth and the men. Even as it is,



Mother has to lean down towards the lower consciousness of the sadhaks instead of keeping always in her own, otherwise they begin to say "How far away, how severe you were; you do not love me, I get no help from you, etc. etc." The Divine has to veil himself in order to meet the human.

(2)

You consider that the Mother can be of no help to you.... If you cannot profit by her help, you would find still less profit in mine. But, in any case, I have no intention of altering the arrangement I have made for all the disciples without exception that they should receive the light and force from her and not directly from me and be guided by her in their spiritual progress. I have made the arrangement not for any temporary purpose but because it is the one way, provided always the disciple is open and receives, that is true and effective (considering what she is and her power).



## *The Divine Mother*

THE Divine Mother is the Consciousness and Force of the Divine—which is the Mother of all things.

### *The Mother and the Lower Prakriti*

IT is a mistake to identify the Mother with the lower Prakriti and its mechanism of forces. Prakriti here is a mechanism only which has been put forth for the working of the evolutionary Ignorance. As the ignorant mental, vital or physical being is not itself the Divine, although it comes from the Divine—so the mechanism of Prakriti is not the Divine Mother. No doubt something of her is there in and behind this mechanism maintaining it.



for the evolutionary purpose; but what she is in herself is not a Shakti of Avidya, but the Divine Consciousness Power, Light, Para Prakriti to whom we turn for release and the divine fulfilment.

26-4-1933

*The Cosmic Force of Ignorance and  
the Divine Mother*

THERE is this much truth that the Cosmic Force works out everything and the Cosmic Spirit (Virat Purusha) supports her action. The Cosmic Force is a Power that works under the conditions of the Ignorance—it appears as the lower nature and the lower nature makes you do wrong things. The Divine allows the play of these forces so long as you do not yourself want anything better. But if you are a sadhak, then you do not accept the play of the lower nature, you turn to the Divine Mother instead, and ask her to work through



you instead of the lower nature. It is only when you have turned entirely in every part of your being to the Divine Mother and to her alone that the Divine will do all actions through you.

*Many Forms of the One Mother*

THERE are not many Mothers, there is One in many forms. The transcendental is only one aspect of the Mother. I don't know what is meant by the embodied aspect of the transcendental Mother. There is the embodied aspect of the One Mother—what she manifests through it depends on herself.

7-7-1936

*The Mother's Vibhutis*

(1)

*Q: What is the difference in the form of expression or realisation between the Vibhutis of the Ishwara and the Vibhutis of the Mother?*



A: The Mother's Vibhutis would usually be feminine personalities most of whom would be dominated by one of the four personalities of the Mother. The others you mention (Christ, Buddha, Chaitanya, Napoleon, Caesar, etc.) would be personalities and powers of the Ishwara, but in them also, as in all, the Mother's force would act. All creation and transformation is the work of the Mother.

29-10-1935

(2)

*Q: Since all creation is her work, can it be taken that it is the personalities of the Mother who behind the veil prepare the conditions for the descent of the Avatar or Vibhutis?*

A: If you mean the divine Personalities of the Mother—the answer is yes. It may even be said that each Vibhuti draws his energies from the Four, from one of them pre-



dominantly in most cases, as Napoleon from Mahakali, Rama from Mahalakshmi, Augustus Caesar from Mahasaraswati.

31-10-1935

*The Transcendent Mother*

THIS is what is termed the Adya Shakti; she is the Supreme Consciousness and Power above the universe and it is by her that all the Gods are manifested, and even the Supramental Ishwara comes into manifestation through her—the Supramental Purushottama of which the Gods are Powers and Personalities.

*Adya Shakti*

ADYA SHAKTI is the original Shakti, therefore, the highest form of the Mother. Only she



manifests in a different way according to the plane on which one sees her.

22-7-1933

*Powers and Personalities—The Four Shaktis  
of The Divine Mother*

THE use of the word Power has already been explained—it can be applied to whatever or whoever exercises a conscious power in the cosmic field and has authority over the world-movement or some movement in it. But the Four\* of whom you speak are also Shaktis, manifestations of different powers of the Supreme Consciousness and Force, the Divine Mother, by which she rules or acts in the universe. And they are at the same time divine personalities; for each is a being who manifests different qualities and personal consciousness-forms of the Godhead. All the

\*Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati



greater Gods are in this way personalities of the Divine—one Consciousness playing in many personalities, *ekam sat bahudhā*. Even in the human being there are many personalities and not only one, as used formerly to be imagined; for all consciousness can be at once one and multiple. “Powers and Personalities” simply describe different aspects of the same being; a power is not necessarily impersonal and certainly it is not *avyaktam*, as you suggest,—on the contrary, it is a manifestation acting in the worlds of the divine Manifestation.

### *Emanations of The Mother*

EMANATIONS correspond to your description of the Matrikas of whom you speak in your letter. An emanation of the Mother is something of her consciousness and power put forth from her which, so long as it is in play, is held in close connection with her and, when its play is no longer required, is withdrawn.



back into its source, but can always be put out and brought into play once more. But also the detaining thread of connection can be severed or loosened and that which came forth as an emanation can proceed on its way as an independent divine being with its own play in the world. All the Gods can put forth such emanations from their being, identical with them in essence of consciousness and power though not commensurate. In a certain sense the universe itself can be said to be an emanation from the Supreme. In the consciousness of the sadhak an emanation of the Mother will ordinarily wear the appearance, form and characteristic with which he is familiar.

In a sense the four Powers of the Mother may be called, because of their origin, her Emanations, just as the Gods may be called Emanations of the Divine, but they have a more permanent and fixed character; they are at once independent beings allowed their play by the Adya Shakti and yet portions of the Mother, the Mahashakti, and she can always either manifest through them as sepa-



rate beings or draw them together as her own various Personalities and hold them in herself, sometimes kept back, sometimes at play, according to her will. In the Supramental plane they are always in her and do not act independently but as intimate portions of the Supramental Mahashakti and in close union and harmony with each other.

*The Mother and the Gods*

THESE four Powers are the Mother's cosmic godheads, permanent in the world-play; they stand among the greater cosmic Godheads to whom allusion is made when it is said that the Mother as the Mahashakti of this triple world "stands there (in the Overmind plane) above the Gods." The Gods, as has already been said, are in origin and essence permanent Emanations of the Divine put forth from the Supreme by the Transcendent Mother, the Adya Shakti; in their cosmic action they are Powers and Personalities of the Divine, each



with his independent cosmic standing, function and work in the universe. They are not impersonal entities but cosmic Personalities, although they can and do ordinarily veil themselves behind the movement of impersonal forces. But while in the Overmind and the triple world they appear as independent beings, they return in the Supermind into the One and stand there united in a single harmonious action as multiple personalities of the one Person, the Divine Purushottama.

*The Divine Mother in the Gita, Tantra  
and Integral Yoga*

THE Gita does not speak expressly of the Divine Mother; it speaks always of surrender to the Purushottama—it mentions her only as the Para Prakriti who becomes the Jiva, that is, who manifests the Divine in the multiplicity and through whom all these worlds are created by the Supreme and he himself descends as the Avatar. The Gita



follows the Vedantic tradition which leans entirely on the Ishwara aspect of the Divine and speaks little of the Divine Mother because its object is to draw back from world-nature and arrive at the supreme realisation beyond it; the Tantric tradition leans on the Shakti or Ishwari aspect and makes all depend on the Divine Mother because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it. This Yoga insists on both the aspects; the surrender to the Divine Mother is essential, for without it there is no fulfilment of the object of the Yoga.

In regard to the Purushottama the Divine Mother is the supreme divine Consciousness and Power above the worlds, Adya Shakti; she carries the Supreme in herself and manifests the Divine in the worlds through the Akshara and Kshara. In regard to the Akshara she is the same Para Shakti holding the Purusha immobile in herself and also herself immobile in him at the back of all creation. In regard to the Kshara she is the mobile cosmic Energy manifesting all beings and forces.



*The Soul and the Divine Mother*

It is true of every soul on earth that it is a portion of the Divine Mother passing through the experiences of the Ignorance in order to arrive at the truth of its being and be the instrument of a Divine Manifestation and work here.

*Chit Shakti, Jivatma, Soul and Ego*

CHIT Shakti or Bhagvat Chetana is the Mother—the Jivatma is a portion of it, the psychic or soul a spark of it. Ego is a perverse reflection of the psychic or the Jivatma. If that is what you mean, it is correct.

*Saguna and Nirguna Ishwara and The Mother*

It is all right. There is no difficulty about it. Nirguna, Saguna are only aspects taken by



the Divine in the manifestation. It is the Mother who manifests (creation is only manifestation) the Saguna or the Nirguna Ishwara.

28-6-1933

*The Silent Atman, the Dynamic Self and  
The Mother*

THE experiences were all right—but they give only one side of the Divine Truth, that which one attains through the higher mind—the other side is what one attains through the heart. Above the higher mind these two truths become one. If one realises the silent Atman above, there is no danger, but there is also no transformation, only Moksha, Nirvana. If one realises the cosmic self, dynamic and active, then one realises all as the Self, all as myself, that self as the Divine, etc. This is all true; but the danger is of the ego catching hold of “my” in that conception of “all is myself”. For this “myself” is not my



personal self but everybody's self as well as mine. The way to get rid of any such danger is to remember that this Divine is also the Mother, that the personal "I" is a child of the Mother with whom I am one, yet different, her child, servant, instrument. I have said that you should not stop realising the Self as the cosmic consciousness, but should at the same time remember that all this is the Mother.

*Approach to Knowledge through the Silent One  
and the Supreme Mother*

It is possible to go towards the knowledge by beginning with the experience of dissolution in the One, but on condition that you do not stop there, taking it as the highest Truth, but proceed to realise the same One as the Supreme Mother, the Consciousness-Force of the Eternal. If, on the other hand, you approach through the Supreme Mother, she will give you the liberation in the silent



One also as well as the realisation of the dynamic One, and from that it is easier to arrive at the Truth in which both are one and inseparable. At the same time, the gulf created by the mind between the Supreme and his manifestation is bridged, and there is no longer a fissure in the truth which makes all incomprehensible.

*The Static and the Dynamic Self and  
the Mother*

It is the Divine who is the Master—the Self is inactive, it is always a silent witness supporting all things—that is the static aspect. There is also the dynamic aspect through which the Divine works—behind that is the Mother. You must not lose sight of that, that it is through the Mother that all things are attained.

1-9-1933



*Tantric Experience of The Mother*

THE experience of the Mother being the Supreme is the Tantric experience—it is one side of the Truth.

*The Mother and The Ishwara*

THE Mother is the consciousness and force of the Divine—or, it may be said, she is the Divine in its consciousness-force. The Ishwara as Lord of the cosmos does come out of the Mother who takes her place beside him as the cosmic Shakti—the cosmic Ishwara is one aspect of the Divine.

The experience therefore is correct so far as it goes.

*The World-Mother*

THE Ishwari Shakti, divine Conscious-Force and World-Mother, becomes a mediatrix between the eternal One and the manifested Many. On one side, by the play of the ener-



gies which she brings from the One, she manifests the multiple Divine in the universe, involving and evolving its endless appearances out of her revealing substance; on the other, by the reascending current of the same energies she leads back all towards That from which they have issued so that the soul in its evolutionary manifestation may more and more return towards the Divinity there or here put on its divine character. There is not in her, although she devises a cosmic mechanism, the character of an inconscient mechanical Executrix which we find in the first physiognomy of Prakriti, the Nature-Force; neither is there that sense of an Unreality, creatrix of illusions or semi-illusions, which is attached to our first view of Maya. It is at once clear to the experiencing soul that here is a conscious Power of one substance and nature with the Supreme from whom she came. If she seems to have plunged us into the Ignorance and Inconscience in pursuance of a plan we cannot yet interpret, if her forces present themselves as all these ambiguous forces of the universe, yet it becomes visible



before long that she is working for the development of the Divine Consciousness in us and that she stands above drawing us to her own higher entity, revealing to us more and more the very essence of the Divine Knowledge, Will and Ananda. Even in the movements of the Ignorance the soul of the seeker becomes aware of her conscious guidance supporting his steps and leading them slowly or swiftly, straight or by many detours out of the darkness into the light of a greater consciousness, out of mortality into immortality, out of evil and suffering towards a highest good and felicity of which as yet his human mind can form only a faint image. Thus her power is at once liberative and dynamic, creative, effective,—creative not only of things as they are, but of things that are to be; for, eliminating the twisted and tangled movements of his lower consciousness made of the stuff of the ignorance, it rebuilds and new-makes his soul and nature into the substance and forces of a higher divine Nature.

*(The Synthesis of Yoga)*



## SECTION THREE

# OPENING AND SURRENDER TO THE MOTHER

.



## *The Principal Thing in Yoga*

TO practise Yoga implies the will to overcome all attachments and turn to the Divine alone. The principal thing in the Yoga is to trust in the Divine Grace at every step, to direct the thought continually to the Divine and to offer oneself till the being opens and the Mother's force can be felt working in the Adhara.

### *Openness to the Mother*

(1)

To be open is simply to be so turned to the Mother that her Force can work in you without anything refusing or obstructing her



action. If the mind is shut up in its own ideas and refuses to allow her to bring in the Light and the Truth, if the vital clings to its desires and does not admit the true initiative and impulsions that the Mother's power brings, if the physical is shut up in its desire, habits and inertia and does not allow the Light and Force to enter in it and work, then one is not open. It is not possible to be entirely open all at once in all the movements, but there must be a central opening in each part and a dominant aspiration or will in each part (not in the mind alone) to admit only the Mother's 'workings', the rest will then be progressively done.

28-10-1934

(2)

To remain open to the Mother is to remain always quiet and happy and confident—not restless, not grieving or despondent, to let her force work in you, guide you, give you knowledge, give you peace and Ananda. If you cannot keep yourself open, then aspire constantly but quietly that you may be open.



(3)

You have only to aspire, to keep yourself open to the Mother, to reject all that is contrary to her will and to let her work in you—doing also all your work for her and in the faith that it is through her force that you can do it. If you remain open in this way the knowledge and realisation will come to you in due course.

(4)

Open yourself simply to the Mother's help with trust and confidence, that is the best way of not feeling far from her.

*Full Opening to the Mother*

It is by the constant remembrance that the being is prepared for the full opening. By the opening of the heart the Mother's presence begins to be felt and, by the opening to her Power above, the Force of the higher con-



sciousness comes down into the body and works there to change the whole nature.

7-8-1934

*Quieting the Mind to Open to the Mother*

YES, it is by quieting the mind that you will become able to call the Mother and open to her. The soothing effect was a touch from the psychic—one of the touches that prepare the opening of the psychic with its gift of inner peace, love and joy.

17-9-1934

*Openness to the Mother's Force*

KEEP yourself open to the Mother's Force, but do not trust all forces. As you go on, if you keep straight, you will come to a time when the psychic becomes more predominantly active and the Light from above pre-



vails more purely and strongly so that the chance of mental constructions and vital formations mixing with the true experience diminishes. As I have told you, these are not and cannot be the supramental Forces; it is a work of preparation which is only making things ready for a future Yoga-siddhi.

18-9-1932

*Necessity of Surrender to the Mother*

THERE is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the



way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose,—it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and Ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also—



and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature. On the other hand, by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.



*The Process of Yoga*

ALL has to be done by the working of the Mother's force aided by your aspiration, devotion and surrender.

30-10-1934

*Surrender to the Mother*

It is then a *samkalpa* of surrender. But the surrender must be to the Mother—not even to the Force, but to the Mother herself.

4-10-1936

*Failure in Sadhana*

IF there is a refusal of the psychic new birth, a refusal to become the child new-born from the Mother, owing to attachment to intellectual knowledge or mental ideas or to some vital desire, then there will be a failure in the sadhana.



*The Right Attitude of Surrender*

THE effort demanded of the sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the sadhak is relying solely on his own effort—it would mean, “Oh, my aspiration has failed, so there is no hope for me. My aspiration fails, so what can Mother do?” On the contrary, the sadhak should feel, “Never mind, my aspiration will come back again. Meanwhile I know that the Mother is with me even when I do not feel her; she will carry me even through the darkest period.” That is the fully right attitude you



must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, "I won't do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me." There is a great difference between the two attitudes. One is that of the shirker who won't do anything, the other is that of the sadhak who does his best, but when he is reduced to quiescence for a time and things are adverse, keeps always his trust in the Mother's force and presence behind all and by that trust baffles the opposition force and calls back the activity of the sadhana.

26-10-1936

*Sincere Surrender to the Mother*

It is necessary if you want to progress in your sadhana that you should make the submis-



sion and surrender of which you speak sincere, real and complete. This cannot be as long as you mix up your desires with your spiritual aspiration. It cannot be as long as you cherish vital attachment to family, child or anything or anybody else. If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature. You must not hunger after any relations with anyone. The relations of the sadhak with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember. Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and *saṁskāras* and an impure movement of desire and your external physical



mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life. The Mother can only free you from these things, if you really want it, not only in your psychic being, but in your physical mind and all your vital nature. The sign will be that you no longer cherish or insist on your personal notions, attachments or desires, and that whatever the distance and wherever you may be, you will feel yourself open and the power and presence of the Mother with you and working in you and will be contented, quiet, confident, wanting nothing else, awaiting always the Mother's Will.

### *Feel Her Presence*

REMEMBER the Mother and, though physically far from her, try to feel her with you and



act according to what your inner being tells you would be her Will. Then you will be best able to feel her presence and mine and carry our atmosphere around you as a protection and a zone of quietude and light accompanying you everywhere.

12-12-36

*Surrender to the Mother's Light*

Put all before the Mother in your heart so that her Light may work on it for the best.

21-4-1935

*The Sound Way to Advance*

ALLOW a quiet and steady will to progress to be settled in you; learn the habit of a silent, persistent and thorough assimilation



of what the Mother puts into you. This is the sound way to advance.

March 1928

*The Only Method of This Yoga*

THERE is no method in this Yoga' except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.



*Faith in The Mother's Working*

ONE has to cleave firmly to the faith in the Mother's working behind all appearances and you will find that that will carry you through.

31-8-1935

*The Only Way to Succeed in the  
Supramental Yoga*

THERE is in a very fundamental part of your nature a strong formation of ego-individuality which has mixed in your spiritual aspiration a clinging element of pride and spiritual ambition. This formation has never consented to be broken up in order to give place to something more true and divine. Therefore, when the Mother has put her force upon you, or when you yourself have pulled the force upon you, this in you has always prevented it from doing its work in its own way. It has begun itself building according to the ideas of the mind or some demand of the ego.



trying to make its own creation in its "own way", by its own strength, its own sadhana, its own tapasya. There has never been here any real surrender, any giving up of yourself freely and simply into the hands of the Divine Mother. And yet that is the only way to succeed in the supramental Yoga. To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.

### *Obedience to the Mother's Force*

IF you want to get back your faith and keep it, you must first quiet your mind and make it open and obedient to the Mother's force. If you have an excited mind at the mercy of every influence and impulse, you will remain a field of conflicting and contrary forces and cannot progress. You will begin to listen to



your own ignorance instead of the Mother's knowledge and your faith will naturally disappear and you will get into a wrong condition and a wrong attitude.

March, 1928

*Loyalty and Fidelity to The Mother*

IF an adverse Force comes, one has not to accept and welcome its suggestions, but to turn to the Mother and to refuse to turn away from her. Whether one can open or not, one has to be loyal and faithful. Loyalty and fidelity are not qualities for which one has to do Yoga. They are very simple things which any man or woman who aspires to the Truth ought to be able to accomplish.

*Obedience to The Mother*

(1)

I WROTE the general law of spiritual life and



obedience. You have to know that as well as its special application here. Moreover, many here are satisfied with saying "the Mother is divine", but they do not follow her commands—others do not really regard her as Divine—they treat her as if she were an ordinary Guru. I have said what obedience means in Yoga, nothing more can be said than that.

## (2)

IF they have a greater experience or consciousness than the Mother, they should not stay here but go and save the world with it.

*Right Way of Going through Worldly Life*

THE life of *samsāra* is in its nature a field of unrest—to go through it in the right way one has to offer one's life and actions to the



## OPENING AND SURRENDER TO THE MOTHER

Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands.

16-4-1933



## SECTION FOUR

# THE MOTHER'S LIGHT



## *The Mother's Light*

THE Mother's consciousness is the divine consciousness and the Light that comes from it is the light of the Divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is undivine,—the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the Divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep in contact with the Mother and her Light and Force, because it is only so that you can come out of this confusion and obscurity and receive the Truth that comes from above.



When we speak of the Mother's Light or my Light in a special sense, we are speaking of a special occult action—we are speaking of certain lights that come from the Supermind. In this action the Mother's is the White Light that purifies, illumines, brings down the whole essence and power of the Truth and makes the transformation possible. But in fact all light that comes from above from the highest divine Truth is the Mother's.

There is no difference between the Mother's path and mine; we have and always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.

The attempt to set up a division and opposition putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of Falsehood when they want to prevent a sadhak from reaching the Truth. Dismiss all such falsehoods from your mind.

Know that the Mother's light and force are the light and force of the Truth; remain



## THE MOTHER'S LIGHT

always in contact with the Mother's light and force, then only can you grow into the divine Truth.

10-9-1931

### *The Mother's White Light*

(1)

THE lights are the Mother's Powers—many in number. The white light is her own characteristic power, that of the Divine Consciousness in its essence.

15-7-1934

(2)

The pale blue light is my light—white light is the Mother's (sometimes gold also). People generally see either the white or both the white and the pale blue around her.

4-9-1933



*Action of The Mother's Light*

THE White Light is the Mother's light. Wherever it descends or enters, it brings peace, purity, silence and the openness to the higher forces. If it comes below the navel, that means that it is working in the lower vital.

31-7-1934

*The Mother's Diamond Light*

(a) It means the essential Force of the Mother (diamond light).

(b) The diamond light proceeds from the heart of the Divine Consciousness and it brings the opening of the Divine Consciousness wherever it goes.

(c) The Mother's descent with the diamond light is the sanction of the Supreme Power to the movement in you.

(d) The Mother's diamond light is a light of absolute purity and power.

(e) The diamond light is the central consciousness and force of the Divine.



## THE MOTHER'S LIGHT

### *The Mother and the Lights*

ALL the lights are put out by the Mother from herself.

### *The Mother's Light in the Purusha*

IT (The Mother's light) is always there in the inner Purusha.

### *The Mother's Aura*

WHAT people see around the Mother is first her aura, as it is called nowadays and, secondly, the forces of Light that pour out from her when she concentrates as she always does on the roof for instance (everybody has an aura—but in most it is weak and not very luminous, in the Mother's aura there is the full play of lights and powers). People do not see it usually because it is a subtle physical



and not a gross material phenomenon. They can see only in two conditions, first if they develop sufficient subtle sight, secondly if the aura itself begins to become so strong that it affects the sheath of gross Matter which conceals it. The Mother has certainly no idea of making people see it—it is of themselves that one after another, some 20 or 30 in the Ashram, I believe, have come to see. It is certainly one of the signs that the Higher Force (call it supramental or not) is beginning to influence Matter.

15-11-1933



## SECTION FIVE

# WORKING OF THE MOTHER'S FORCE



## *The Mother's Force*

NOTHING can be done except through the force of the Mother.

### *The Force of Prakriti and the Mother's Force*

WHEN I speak of the Mother's force I do not speak of the force of Prakriti which carries in it things of the Ignorance but of the higher Force of the Divine that descends from above to transform the nature.

No, there was no intention on the Mother's part. It is yourself who by coming to Mother became aware of your mistake.

### *The Yoga-Shakti of the Mother*

THERE is a force which accompanies the



growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga-Shakti. It is here coiled up and asleep in all the centres of our inner being (Chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force—not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves—to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind-force. When it manifests and acts in the vital or physical in the same way, it is there apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outward and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness



## THE MOTHER'S LIGHT

from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence.

### *Omnipresence of the Mother's Force*

THE Mother's Force is not only above on the summit of the being. It is there with you and near you, ready to act whenever your nature will allow it. It is so with everybody here.

15-11-1936

### *The Condition for Success*

LET nothing and nobody come between you and the Mother's force. It is on your admitting and keeping that force and responding to the true inspiration and not on any ideas the mind may form that success will depend. Even



ideas or plans which might otherwise be useful, will fail if there is not behind them the true spirit and the true force and influence.

*Necessity of Becoming More Conscious*

THE Mother's Force may do everything, but one has to become more and more conscious of one's own being and nature and what is below in it.

It is not a question of mental judgment,—that is of little use in these matters,—but of the consciousness, feeling and seeing.

Supermind is not organised in the lower planes as the others are. It is only a veiled influence. Otherwise the supramental realisation would be easy.

22-5-1934

*Pressure and Help of the Mother's Force*

It is to be assumed that you are capable of



## THE MOTHER'S LIGHT

the change since you are here in the presence and under the protection of the Mother. The pressure and help of the Mother's Force is always there. Your rapidity of progress depends upon your keeping yourself open to it and rejecting calmly, quietly and steadily all suggestions and invasions of other forces. Especially the nervous excitement of the vital has to be rejected; a calm and quiet strength in the nervous being and the body is the only sound basis. It is there for you to receive, if you open to it always.

27-8-1932

### *Openness to the Mother's Force*

Do not allow yourself to be troubled or discouraged by any difficulties, but quietly and simply open yourself to the Mother's Force and allow it to change you.



*Reliance on the Mother's Force*

(1)

You should not rely on anything else alone, however helpful it may seem, but chiefly, primarily, fundamentally on the Mother's Force. The Sun and the Light may be a help, and will be if it is the true Light and the true Sun, but cannot take the place of the Mother's Force.

(2)

The steadiness you have gained is ~~not~~ a personal virtue but depends on your keeping the contact with the Mother—for it is her Force that is behind it and behind all the progress you can make. Learn to rely on that Force, to open to it more completely and to seek spiritual progress even not for your own sake but for the sake of the Divine—then you will go more smoothly.



*The Mother's Work in the Preparatory  
Consciousness*

THE experiences you have are a good starting-point for realisation. They have to develop into the light of a deeper state in which there will be the descent of a higher consciousness into you. Your present consciousness in which you feel these things is only a preparatory one—in which the Mother works in you through the cosmic power according to your state of consciousness and your Karma and in that working both success and failure can come—one has to remain equal-minded to both while trying for success. A surer guidance can come even in this preparatory consciousness if you are entirely turned towards her alone in such a way that you can feel her direct guidance and follow it without any other influence or force intervening to act upon you, but that condition is not easy to get or to keep—it needs a great one-pointedness and constant single-minded dedication. When the higher consciousness will descend, then a closer union, a more intimate consciousness



of the Presence and a more illumined intuition will become possible.

17-11-1934

*Action of the Mother's Force*

WHAT the Mother did was to light the fire within—if you did not feel it, it must be because the outer covering has not yet allowed it to come through into the outer consciousness. But something in the inner being must have kept it and opened more widely—that is shown by your experience in sleep, for that was evidently an action of the Mother in the inner being. The descent of the current in the spine is always a descent of the Mother's Force working in the centres to open them, and the strong force of the current you felt is an evident proof that the wider opening is there. You have only to persist and the effect both of the fire and the force will come out in the surface consciousness—for always there is a preparatory work



behind the veil in the inner being before the veil thins or disappears and all the working can be done with the participation of the outer consciousness.

22-4-1937

*Descent of the Mother's Overhead Force*

WHAT you feel streaming down must be the Mother's overhead Force. It flows usually from above the head and works at first in the mind-centres (head and neck) and afterwards goes down into the chest and heart and then through the movement of the whole body.

It is the effect of this working which you must be feeling in the head up to the shoulders. The Force that comes down from above is the one that works to transform the consciousness into that of a higher spiritual being. Before that the Mother's Force works in the psychic, mental, vital and the physical plane itself to support, purify and psychically change the consciousness.



*Descent of Higher Powers and the Mother's  
Descent*

(1)

CERTAINLY, in a sense the descent of the higher powers is the Divine Mother's own descent—for it is she who comes down in them.

21-12-1933

(2)

It is not altogether the way---if the mind is active it is more difficult to become aware of what the Mother is bringing. It is not thoughts she brings, but the higher light, force, etc.

1-4-1934

(3)

*Q: The more we individually open to the*



## THE MOTHER'S LIGHT

*Mother's Light and Force, the more her power is established in the universal—is it not?*

A: It is the transforming power that is established—the universal power is always there.

13-8-1933

### *Mother's Victory*

THE Mother's Victory is essentially a victory of each sadhak over himself. It can only be then that any external form of work can come to a harmonious perfection.

12-11-1937

### *Action of the Mother's Force on Mind-Centres*

THE feeling of the vibration of the Mother's force around the head is more than a mental idea or even a mental realisation, it is an



experience. This vibration is indeed the action of the Mother's Force which is first felt above the head or around it, then afterwards within the head. The pressure means that it is working to open the mind and its centres so that it may enter. The mind-centres are in the head, one at the top and above it, another between the eyes, a third in the throat. That is why you feel the vibration around the head and sometimes up to the neck, but not below. It is so usually, for it is only after enveloping and entering the mind that it goes below to the emotional and vital parts (heart, navel, etc.)—though sometimes it is more enveloping before it enters the body.

24-3-1937

*Working of the Mother's Power on Mind  
and Vital Centres*

THIS is the meaning of your experiences:  
(1) The power of the Divine Mother from



above is descending upon you and the pressure you feel on your head and the workings of which you are aware are hers.

Put yourself completely into her hands, have entire confidence, observe carefully and accurately all that happens and write that here. There is no need of special instructions since what is needed is being done for you.

(2) The first pressure was on your mind. The centres of the mind are (a) the head and above it, (b) the centre of the forehead between the eyes, (c) the throat and the vital-mental (emotional) and sensational mind-centres from the breast downward. It is this latter which is the first *prāṇa* of which you became aware. The action of the Power was to widen these two parts of you and raise them up towards the lowest centre of the higher consciousness above your head, so that hereafter they might both be consciously governed from there and that these might both move in a wide universal consciousness not limited by the body.

(3) The other *prāṇa*, the restless one of which you became aware is the vital being,



the being of desire and life-movement. The work of the Power has been directed towards quieting the restless movements and making it wide in consciousness as with the mind. The large body you felt was the vital body, not the physical, *sthūla śarīra*.

(4) The basis of your sadhana must be silence and quiet.

You must remain and grow always more and more deeply quiet and still both in yourself and in your attitude to the world around you. If you can do this, the sadhana is likely to go on progressing and enlarging itself with a minimum of trouble and disturbance.

Go on quietly trusting to the Power that is at work in you.

### *Oneness with the Mother's Universal Consciousness*

THE consciousness of the mind, life, body in each person is ordinarily shut up in itself; it is narrow, not wide, sees itself as the centre of



everything, judges all things according to its own impressions—it does not know anything as it really is. But when by Yoga one begins to open to the true consciousness, then this barrier begins to break down. One feels the mind grow wider, even in the end the physical consciousness grows wider and wider, until you feel all things in yourself, yourself one with all things. You then become one with the Mother's universal Consciousness. That is why you feel the mind becoming wide. But also there is much above the human mind and it is this which you feel like a world above your head. All these are the ordinary experiences of our Yoga. It is only a beginning. But in order that it may go on developing, you must become more and more quiet, more and more able to hold whatever comes without getting too eager and excited. Peace and calmness are the first thing, and with it wideness—in the peace you can bear whatever love or Ananda comes, whatever strength comes or whatever knowledge.



*Receptivity to Force*

I MEAN a certain receptivity in the consciousness—mind, vital, physical, whichever is needed. The Mother or myself send a force. If there is no openness, the force may be thrown back or return (unless we put a great force which is not advisable to do) as from an obstruction or resistance: if there is some openness, the result may be partial or slow; if there is the full openness or receptivity, then the result may be immediate. Of course, there are things that cannot be removed all at once, being an old part of the nature, but with receptivity these also can be more effectively and rapidly dealt with. Some people are so open that even by writing they get free before the book or letter reaches us.

8-6-1933

*Necessity of Discrimination in Receiving  
the Mother's Force*

IT is dangerous to think of giving up "all



barrier of discrimination and defence against what is trying to descend'' upon you. Have you thought what this would mean if what is descending is something not in consonance with the divine Truth, perhaps even adverse? An Adverse Power would ask no better condition for getting control over the seeker. It is only the Mother's force and the divine Truth that one should admit without barriers. And even there one must keep the power of discernment in order to detect anything false that comes masquerading as the Mother's force and the divine Truth, and keep too the power of rejection that will throw away all mixture.

Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother's light and power. If the central will is sincere, each recognition of a mistake can become a stepping stone to a truer movement and a higher progress.



## SECTION SIX

# THE MOTHER'S PRESENCE



## *The Constant Presence of the Mother*

(1)

**L**IVE always as if you were under the very eye of the Supreme and of the Divine Mother. Do nothing, try to think and feel nothing that would be unworthy of the Divine Presence.

(2)

The constant presence of the Mother comes by practice; the Divine Grace is essential for success in the sadhana, but it is the practice that prepares the descent of the Grace.

You have to learn to go inward, ceasing to live in external things only, quiet the mind



and aspire to become aware of the Mother's workings in you.

(3)

He must go into himself and find the presence of the Divine Mother within and the psychic behind the heart and from there the knowledge will come and all the power to dissolve the inner obstacles.

*Psychic Feeling of the Mother's Presence*

IF you feel the Mother's presence for the greater part of the day, it means that it is your psychic being that is active and feels like that; for without the activity of the psychic it would not be possible. Therefore your psychic being is there and not at all far off.

14-3-1935



*Feeling of Presence and Oneness with  
the Mother*

THERE is no such necessary precedence as that first one must feel the Presence and then only can one feel oneself the Mother's; it is more often the increase of the feeling that brings the Presence. For the feeling comes from the psychic consciousness and it is the growth of the psychic consciousness that makes the constant Presence at last possible. The feeling comes from the psychic and is true of the inner being—its not being yet fulfilled in the whole does not make it an imagination;—on the contrary, the more it grows the more is the likelihood of the whole being fulfilling this truth; the inner *bhāva* takes more and more possession of the outer consciousness and remoulds it so as to make it a truth there also. This is the constant principle of action in the Yogic transformation—what is true within comes out and takes possession of the mind and heart and will and through them prevails over the ignorance of



the outer members and brings the inner truth out there also.

16-9-1936

*Need of Psychic Awakening for Inner  
Contact with the Mother*

ALL that is needed is for your psychic being to come forward and to open you to the direct and real and constant inner contact of myself and the Mother. Hitherto your soul has expressed itself through the mind and its ideals and admirations or through the vital and its higher joys and aspirations; but that is not sufficient to conquer the physical difficulty and enlighten and transform Matter. It is your soul in itself, your psychic being that must come in front, awaken entirely and make the fundamental change. The psychic being will not need the support of intellectual ideas or outer signs and helps. It is that alone that can give you the direct feeling of the



Divine, the constant nearness, the inner support and aid. You will not then feel the Mother remote or have any further doubt about the realisation; for the mind thinks and the vital craves, but the soul feels and knows the Divine.

*Union with the Mother and the Sadhana*

(1)

THE more the union with the Mother increases, the better for the sadhana.

2-10-1933

(2)

It is quite possible for you to do sadhana at home and in the midst of your work—many do so. What is necessary in the beginning is



to remember the Mother as much as possible, to concentrate on her in the heart for a time every day, if possible thinking of her as the Divine Mother, to aspire to feel her there within you, offer her your works and pray that from within she may guide and sustain you. This is a preliminary stage which often takes long, but if one goes through it with sincerity and steadfastness, the mentality begins little by little to change and a new consciousness opens in the sadhak which begins to be aware more and more of the Mother's presence within, of her working in the nature and in the life or of some other spiritual experience which opens the gate towards realisation.

### *Conditions for Retaining the Mother's Presence*

THE Presence whose fading you regret can only be felt if the inner being continues to be consecrated and the outer nature is put into harmony or at least kept under the touch of the inner spirit.



## THE MOTHER'S PRESENCE

But if you do things which your inner being does not approve, this condition will be eventually tarnished and, each time, the possibility of your feeling the Presence will diminish. You must have a strong will to purification and an aspiration that does not flag and cease, if the Mother's grace is to be there and effective.

### *Veiling of the Mother's Presence*

THE Mother's presence is always there; but if you decide to act on your own—your own idea, your own notion of things, your own will and demand upon things, then it is quite likely that her presence will get veiled; it is not she who withdraws from you, but you who draw back from her. But your mind and vital don't want to admit that, because it is always their preoccupation to justify their own movements. If the psychic were allowed its full predominance, this would not happen; it would have felt the veiling, but it would at once have said, "There must have been some mistake in me, a mist has arisen in me,"



and it would have looked and found the cause.

25-3-1932



## SECTION SEVEN

TRUE RELATION WITH THE MOTHER



## *Relation between the Mother and the Sadhaks*

(1)

THE relation which exists between the Mother and all who accept her is a psychic and spiritual motherhood. It is a far greater relation than that of the physical mother to her child; it gives all that human motherhood can give, but in a much higher way, and it contains in itself infinitely more. It can therefore, because it is greater and more complete, take altogether the room of the physical relation and replace it both in the inward and the outward life. There is nothing here that can confuse anyone who has common sense and a straightforward intelligence. The physical fact cannot in the least stand in the way of the greater and spiritual truth or prevent it from being true. X is perfectly right when



he says that this is his true mother; for she has given him a new birth in an inner life and is creating him anew for a diviner existence.

The idea of a spiritual motherhood is not an invention of this Ashram; it is an eternal truth which has been recognised for ages past both in Europe and in Asia. The distinction I have drawn between the physical relation and the psychic and spiritual relation is also not a new invention; it is an idea known and understood everywhere and found to be perfectly plain and simple by all.

23-10-1929

(2)

WHAT you saw is correct, but if the attitude of the sadhak is the true psychic attitude, then the Mother has not to suffer; she can act on them without anything falling on her.

22-1-1937



*Special Relations with the Mother*

It is certainly true that the Divine has no preferences or dislikes and is equal to all, but that does not prevent there being a special relationship with each. This relation, however, does not depend on the more or less identification or union. The purer soul has an easier access to the Divine. The more developed nature has more lines on which to meet Him. The identification creates a spiritual oneness. But there are other personal relations which are created by other causes. It is too complex for all relations to be determined by one cause.

Yes, Yogis whose progress does not depend on the personal intervention of the Mother, need have no personal relation with her—only the spiritual contact in distance. Some may have a special relation, but that is due to special aspects of their sadhana. On the other hand, one may have a personal relation with the Mother even though no progress has been made in the sadhana. There are all kinds of possibilities in this matter.



There is such a relation with all of those who have come here with a psychic sufficiently developed to admit of the relation. In other cases it is more a possibility than a thing realised.

There are, roughly speaking, three parts of the being in manifestation which come into play here; (1) the psychic being in evolution which brings with it its past experience of past lives and something of the old personalities, so much as it can make helpful for the present life; (2) the present formation due to this birth and made up of many complex factors; (3) the future being, which in our own case means the great lines of higher consciousness above the present manifestation by joining which the transformation becomes more possible and the work attempted can be done.

It is the psychic being which brings in the contact through past lives or personalities, i.e. through something essential and still operative in them which it has kept.

But, in addition, some psychic beings have come here who are ready to join with great



lines of consciousness above, represented often by beings of the higher planes and are therefore specially fitted to join with the Mother intimately in the great work that has to be done. These have all special relation with the Mother which adds to the past one.

As for the present formation, it may obviously have elements which, not being joined or met with the Mother, may feel themselves strange to her. It is such an element which may feel standing in the way; but it is an exterior formation and does not belong to the past or the future evolution, at any rate in its present figure. It must either disappear or change.

*True Psychic Relation with the Mother*

WHAT you write here is an exact description of the psychic being and its relation to the Mother. That is the true relation. If you want to succeed in this Yoga, you must take your stand on the psychic relation and reject



the egoistic vital movement. The psychic being coming to the front and staying there is the decisive movement in the Yoga. It is that which happened when you saw the Mother last, the psychic came in front. But you must keep it in front. You will not be able to do that if you listen to the vital ego and its outcries. It is by faith and surrender and the joy of pure self-giving—the psychic attitude—that one grows into the Truth and becomes united with the Divine.

26-2-1933

*The Inner Relation with the Mother*

AN inner (soul) relation means that one feels the Mother's presence, is turned to her at all times, is aware of her force moving, guiding, helping, is full of love for her and always feels a great nearness whether one is physically near her or not. This relation takes up the mind, vital and inner physical till one feels



one's mind close to the Mother's mind, one's vital in harmony with hers, one's very physical consciousness full of her. These are all the elements of the inner union, not only in the spirit and self but in the nature.

I do not recollect what I had written, but this is the close inner relation as opposed to an outer relation which consists only in how one meets her in the external physical plane. It is quite possible and actual to have this close inner relation even if physically one sees her only at Pranam and meditation and once a year perhaps on the birthday.

### *True Relation with the Mother*

THE relation with the Divine, the relation with the Mother must be one of love, faith, trust, confidence, surrender; any other relation of the vital ordinary kind brings reactions contrary to the sadhana,—desire, egoistic *abhimān*, demand, revolt and all the disturbance



of ignorant rajasic human nature from which it is the object of the sadhana to escape.

26-4-1933

*True Children of the Mother*

THOSE are the Mother's children closest to her who are open to her, close to her in her inner being, one with her will—not those who come bodily nearest to her.

*The True Connection with the Mother*

THE connection is always there, in the self and in the psychic; but if there are obstacles in the mind, vital and physical, then the connection cannot manifest or, if at all manifest, it is mixed with elements which make it imperfect and unsuitable. The true connection is the psychic and spiritual relation; the



relation in other parts must be kept up on the basis of this psychic and spiritual connection and then it can be permanent.

*Psychic's Call for the Mother*

THAT which calls is your own psychic being whose place is deep behind the heart-centre. Many people feel at times the call for the Mother going on from there. It comes more easily in sleep or in a half-waking condition because then the surface mind is not active so that what is going on within in the inner being can manifest itself.

29-10-1934

*Ininner Conversing with the Mother*

IT is with the Mother who is always with you and in you that you converse. The only



thing is to hear aright, so that no other voice can ape hers or come in between her and you.

*The Inner and the Outer Contact with  
the Mother*

LET the inner contact with the Mother increase—unless that is there, the outer contacts if too much multiplied easily degenerate into a routine.

*Physical Nearness to the Mother*

(1)

It is certainly quite true that the psychic contact can exist at a distance and that the Divine is not limited by place, but is everywhere. It is not necessary for everybody to be in the Ashram or physically near to the



Mother in order to live the spiritual life or to practise the Yoga, especially in its early stages. But it is only one side of the truth; there is another, otherwise the logical conclusion might be that there was no necessity for the Mother to be here at all, or for the existence of the Ashram, or for anyone to come here.

(2)

There is more profit to be had by being open to the Mother than by coming physically to her at the present stage. Some even who make a point of her calling them go backward rather than forward—because they make a point of it, introducing thus a basis of vital demand which makes a very shaky foundation for relations with the Mother.

(3)

To come physically to the Mother for getting rid of a disturbance is unnecessary and



useless; it is inwardly that you must take refuge in her and throw away the wrong movement, as you have seen on this occasion. To come physically would only create a habit of getting wrong and coming to her to get right and it would also lead to the wrong movement of throwing the difficulty on her instead of inwardly giving it up, rendering its surrender. But it is a general surrender that is needed which could prevent these useless disturbances over trifling matters, egoisms, insistences on one's own point of view, anger because one does not have one's own way or a due recognition of one's independence or importance.

(4)

No. It depends entirely on the condition of the person and his attitude. Especially if they insist on seeing her or on remaining when she wants them to go or are in a bad mood and throw it on her, it is very harmful for them to see her. Each should be con-



tented with what the Mother gives them, for she alone feels what they can or cannot receive. Mental constructions of this kind and vital demands are always false.

3-4-1934

*The Mother's Love*

(1)

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them. You must not only see the Mother in dream but learn to see and feel her with you and within you at all times. Then you will find it easier to control yourself and change,—for she being there would be able to do it for you.



(2)

As for the feelings about the Mother and that her love is only given for a return in work or to those who can do sadhana well, that is the usual senseless idea of the vital-physical mind and has no value.

17-1-1937

*True Love for the Mother*

THE love which is turned towards the Divine ought not to be the usual vital feeling which men call by that name; for that is not love, but only a vital desire, an instinct of appropriation, the impulse to possess and monopolise. Not only is this not the divine Love, but it ought not to be allowed to mix in the least degree in the Yoga. The true love for the Divine is self-giving, free of demand, full of submission and surrender; it makes no claim, imposes no condition, strikes no bargain,



indulges in no violences of jealousy or pride or anger—for these things are not in its composition. In return the Divine Mother also gives herself, but freely—and this represents itself in an inner giving—her presence in your mind, your vital, your physical consciousness, her power re-creating you in the divine nature, taking up all the movements of your being and directing them towards perfection and fulfilment, her love enveloping you and carrying you in its arms Godwards. It is this that you must aspire to feel and possess in all your parts down to the very material, and here there is no limitation either of time or of completeness. If one truly aspires and gets it, there ought to be no room for any other claim or any other disappointed desire. And if one truly aspires, one does unfailingly get it, more and more as the purification proceeds and the nature undergoes its needed change.

Keep your love pure of all selfish claim and desire; you will find that you are getting all the love that you can bear and absorb in answer.



*Psychic and Vital Love for the Mother*

LOVE and devotion depend on the opening of the psychic and for that the desires must go. The vital love offered by many to the Mother instead of the psychic love brings more disturbance than anything else because it is coupled with desire.

8-9-1936

*Pure Vital Love for the Mother*

THERE is no harm in the vital love provided it is purified of all insincerity (as, for example, self-importance etc.) and from all demand. To feel joy in seeing the Mother is all right, but to demand it as a right, to be upset or in revolt or *abhimān* when it is not given, to be jealous of others who get it—all that is demand and creates an impurity which spoils both the joy and the love.

13-9-1934



*Wrong Attitude towards the Mother's  
Divine Love*

M—is probably making two mistakes—first, expecting outward expressions of love from the Mother; second, looking for progress instead of concentrating on openness and surrender without demand of a return. These are two mistakes which sadhaks are constantly making. If one opens, if one surrenders, then as soon as the nature is ready, progress will come of itself; but the personal concentration for progress brings difficulties and resistance and disappointment because the mind is not looking at things from the right angle. The Mother has a special kindness for M—and every day at Pranam she is trying to put a sustaining force upon him. He must learn to be very quiet in mind and vital and consecrate himself so that he may become conscious as well as receive. The Divine Love, unlike the human, is deep and vast and silent; one must become quiet and wide to be aware of it and reply to it. He must make it his whole object to be surrendered so that he



may become a vessel and instrument—leaving it to the Divine Wisdom and Love to fill him with what is needed. Let him also fix this in the mind not to insist that in a given time he must progress, develop, get realisations—whatever time it takes, he must be prepared to wait and persevere and make his whole life an aspiration and an opening for the one thing only, the Divine. To give oneself is the secret of sadhana, not to demand and acquire a thing. The more one gives oneself, the more the power to receive will grow. But for that all impatience and revolt must go; all suggestions of not getting, not being helped, not being loved, going away, of abandoning life or the spiritual endeavour must be rejected.

1-9-1936

*Bargaining Vital Attitude and  
True Self-giving*

WHAT you have felt is a revival or return on you of the lower vital with its demands and



desires. Its suggestion is, "I am doing the Yoga, but for a price. I have abandoned the life of vital desire and satisfaction but in order to get intimacy with the Mother—instead of satisfying myself with the world, to satisfy myself and get my desires fulfilled by the Divine. If I do not get the intimacy of the Mother and immediately and as I want it, why should I give up the old things?" And as a natural result the old things start again—"X and Y and Y and X and the wrongs of Z". You must see this machinery of the lower vital and dismiss it. It is only by the full psychic relation of self-giving that unity and closeness with the Divine can be maintained—the other is part of the vital ego movement and can only bring a fall of the consciousness and disturbance.

20-6-1933

*Three Rules for Remaining Open to  
the Mother*

NOTHING is more dangerous than the influences



of the physical mind trying to build up conclusions upon outward appearances—they have nine chances out of ten of being false. One must learn to distrust hasty conclusions from surface appearances—is not that the first condition of true knowledge?—and learn to see and know things from within.

You ask, how to stop these movements? To begin with, observe three rules:

(1) Keep always confidence in the Mother's care and love—trust in them and distrust every suggestion, every appearance that seems to contradict.

(2) Reject immediately every feeling, every impulse that makes you draw back from the Mother—from your true relation with her, from inner nearness, from a simple and straightforward confidence in her.

(3) Do not lay too much stress on outward signs—your observation of them may easily mislead you. Keep yourself open to her and feel with your heart,—the inner heart, not the surface vital desire, but the heart of the true emotion,—there you are more likely to find her and be always near her in yourself and



receive what constantly she is working to give you.

1931

*Entire Self-giving to the Mother-Power  
and Avoidance of Vital Relations*

THE whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and nothing else, and to bring down into ourselves by union with the Divine Mother-Power all the transcendent light, force, wideness, peace, purity, truth-consciousness and Ananda of the supramental Divine. In this Yoga, therefore, there can be no place for vital relations or interchanges with others; any such relation or interchange immediately ties down the soul to the lower consciousness and its lower nature, prevents the true and full union with the Divine and hampers both the ascent to the supramental Truth-consciousness and the descent of the supramental Ishwari Shakti.



*The Mother's View of Jealousy in  
Human Life*

... ONLY one thing I must note so that no wrong idea may linger in your understanding. You seem to say in one passage of a letter that the Mother had said to you that jealousy is inevitable in true love in ordinary life, and if it is not there when one sees the other loving elsewhere, then they don't love each other! You must have strangely misheard and misunderstood the Mother. It is just the opposite of what the Mother has always said and thought and the very contrary of all her knowledge and experience. It is the idea of the ordinary mind about jealousy and love, not hers. She remembers very well having told you just the opposite that, even in ordinary life, one is *not* jealous if one has the true love. Jealousy is the common movement of the human egoistic lower vital with its grasping possessive instinct and it cannot be anything else. I thought it better to make this clear so that there might be no misleading impression that such movements of the lower vital nature



have any sanction or support in the truth of the soul; they belong to the vital Ignorance, they are fruits of the vital ego.

1-2-1933



SECTION EIGHT

THE MOTHER AND THE WORKING  
OF THE ASHRAM



*Differences in the Mother's Dealing  
with Sadhaks*

(1)

THE Mother and myself deal with all according to the law of the Divine. We receive alike rich and poor, those who are high-born or low-born according to human standards, and extend to them an equal love and protection. Their progress in sadhana is our main concern—for they have come here for that, not to satisfy their palates or their bellies, not to make ordinary vital demands or to quarrel about position or place or comforts. That progress depends on how they answer to the Mother's love or protection—whether they receive the forces she pours on all alike, whether they use or misuse what she gives them. But the Mother has no



intention or obligation to deal with all outwardly in the same way—the demand that she should do so is absurd and imbecile—and if she did it, she would prove false to the truth of things and the law of the Divine. Each sadhak has to be dealt with according to his nature, his capacities, his real needs (not his claims or desires) and according to what is best for his spiritual welfare. As to how it is to be done, we refuse to be dictated to by the ignorance of those of the sadhaks who consider that the Mother must act according to their standards or their ideas of equality or justice or the demands of their vital or the notions they have brought with them from the outside world. We act according to the Light within us and for the Truth that we are striving to establish in this earthly Nature.

11-12-1933

(2)

THE Mother deals with each one in a different way, according to their need and their nature,



not according to any fixed mental rule. It would be absurd for her to do the same thing with everybody as if all were machines which had to be touched and handled in the same way. It does not at all mean that she has more affection for one than for another or those she touches in a particular way are better sadhaks or less so. The sadhaks think in that way because they are full of ignorance and ego. Instead of thinking whether the Mother favours one more or the other less, comparing and watching what she does, they ought to be concerned at Pranam with only their own spiritual reception of her influence. Pranam is for that and not for these other things which have nothing to do with sadhana.

Jealousy and envy are things common to human nature, but these are the very things that a sadhak ought to throw out of himself. Otherwise why is he a sadhak at all? He is supposed to be here for seeking the Divine—but in the seeking for the Divine jealousy, envy, anger, etc. have no place. They are movements of the ego and can only create obstacles to the union with the Divine.



It is much better to remember that one is seeking for the Divine and make that the whole governing idea and aim of the life. It is that which pleases the Mother more than anything else; these jealousies and envies and competitions for her favour can only displease and distress her.

31-10-1935

*Meeting Others*

You must remember that for her (the Mother) a physical contact of this kind with others is not a mere social or domestic meeting with a few superficial movements which make no great difference one way or the other. It means for her an interchange, a pouring out of her forces and a receiving of things good, bad and mixed from them which often involves a great labour of adjustment and elimination and in many cases, though not in all, a severe strain on the body.

12-11-1931



*Variable Process of Sadhana*

(1)

THE sadhana is done by the Mother according to the Truth and necessity of each nature and of each plane of Nature. It is not one fixed process.

13-9-1933

(2)

Concern yourself with your own progress and follow there the lead the Mother gives you. Leave others to do the same; the Mother is there to guide and help them according to their need and their nature. It does not in the least matter if the way she follows with him seems different or the opposite of that which she takes with you. That is the right one for him as this is the right one for you.

25-10-1932



*The Mahakali Method of the Mother*

ALL these things depend on the person, the condition, the circumstances. The Mother uses the method you speak of, the Mahakali method,

(1) With those in whom there is a great eagerness to progress and a fundamental sincerity somewhere even in the vital, (2) with those whom she meets intimately and who, she knows, will not resent or misunderstand her severity or take it for a withdrawal of kindness or grace, but will regard it as a true grace and a help to their sadhana. There are others who cannot bear this method—if it was continued they would run a thousand miles away in misunderstanding and revolt and despair. What the Mother wants is for people to have their full chance for their souls, be the method short and swift or long and tortuous. Each She must treat according to his nature.

9-5-1933



*The Mother's Positive Attitude*

MOTHER never thinks of future difficulties, falls or dangers. Her concentration is always on love and light, not on difficulties and downfalls.

*The Mother's Way of Working*

THE difficulty about meeting your demand that the Mother should plan out and fix a routine for you in everything which you must follow is that this is quite contrary to the Mother's way of working in most matters. In the most physical things you have to fix a programme in order to deal with time, otherwise all becomes a sea of confusion and haphazard. Fixed rules have also to be made for the management of material things so long as people are not sufficiently developed to deal with them in the right way without rules. But these things of which you write are different; they are concerned with your inner



development, your sadhana. In fact, even in outward things the Mother does not plan with her mind and make a mental map and rule of what is to be done; she sees what is to be done in each case and organises and develops it according to the nature of each case. In matters of the inner development and the sadhana it is still more impossible to map out a plan fixed in every detail and say "Everytime you shall step here, there, in this way, or that line and no other." Things would become so tied up and rigid that nothing could be done; there would be no true and effective movement.

If the Mother asked you to tell her everything, it was not in order that she might give you directions in every detail which you must obey. It was in order, first, that there might grow up the complete intimacy in which you would be entirely open to her, so that she might pour more and more and continuously and at every point the Divine Force into you which would increase the Light in you, perfect your action, deliver and develop your nature. It is this that was important;



all else is secondary, important only so far as it helps this or hinders. In addition, it would help her to give wherever needed the necessary direction, the necessary help or warning, not always by words, more often by a silent intervention and pressure. This is her way of dealing with those who are open to her; it is not necessary to give express orders at every moment and in every detail. Especially, if the psychic consciousness is open and one lives fully in that, it gets the intimation at once and sees things clearly and receives the help, the intervention, the necessary direction or warning. That was what was happening to a great extent when your psychic consciousness was very active, but there was a vital part in which you were not open and which was coming up repeatedly, and it is this that has created the confusion and the trouble.

Everything depends on the inner condition, and the outward action is only useful as a means and a help for expressing or confirming the inner condition and making it dynamic and effective. If you do or say a thing with the psychic uppermost or with the right inner



touch, it will be effective; if you do or say the same thing out of the mind or the vital or with a wrong or mixed atmosphere, it may be quite ineffective. To do the right thing in the right way in each case and at each moment one must be in the right consciousness—it can't be done by following a fixed mental rule which under some circumstances might fit in and under others might not fit in at all. A general principle can be laid down if it is in consonance with the Truth, but its application must be determined by the inner consciousness seeing at each step what is to be done or not done. If the psychic is uppermost, if the being is entirely turned towards the Mother and follows the psychic, this can be increasingly done.

All depends therefore not on a mental rule to follow in practice, but in getting the psychic consciousness back and putting its light into this vital part and making that part turn wholly to the Mother. It is not that the question of your going too much to S. is of no importance,—it is of considerable importance—but to limit the contact is effective only as a means



of helping your vital part to withdraw from this servitude to old movements. It is the same everywhere.

The kind of outward obedience you lay stress on, asking for a direction in every detail, is not the essence of surrender, although obedience is the natural fruit and outward body of surrender. Surrender is from within, opening and giving the mind, vital, physical, all to the Mother for her to take them as her own and recreate them in their true being which is a portion of the Divine; all the rest follows as a consequence. It would not then be necessary to ask her word and order outwardly in every detail, the being would feel and act according to her will; her sanction would be sought as the seal of that inner unity, receptiveness of her will and obedience.

11-6-1932

### *Details of Organisation*

It is quite impossible for the Mother to see



to every detail of the organisation of the Ashram in person; even as it is, she has no time free at all. It is understood that you can have....., but it is with those who have charge that you must insist on the execution of any arrangement.

20-7-1933

*The Two Foundations of the Ashram's  
Material Life*

THERE are only two possible foundations for the material life here. One is that one is a member of an Ashram founded on the principle of self-giving and surrender. One belongs to the Divine and all one has belongs to the Divine; in giving one gives not what is one's own but what already belongs to the Divine. There is no question of payment or return, no bargain, no room for demand and desire. The Mother is in sole charge and arranges things as best they can be arranged within the means at her disposal and the capacities of her instruments. She is under no obligation



to act according to the mental standards or vital desires and claims of the sadhaks; she is not obliged to use a democratic equality in her dealings with them. She is free to deal with each according to what she sees to be his true need or what is best for him in his spiritual progress. No one can be her judge or impose on her his own rule and standard; she alone can make rules, and she can depart from them too if she thinks fit, but no one can demand that she shall do so. Personal demands and desires cannot be imposed on her. If any one has what he finds to be a real need or a suggestion to make which is within the province assigned to him, he can do so; but if she gives no sanction, he must remain satisfied and drop the matter. This is the spiritual discipline of which the one who represents or embodies the Divine Truth is the centre. Either she is that and all this is the plain common sense of the matter; or she is not and then no one need stay here. Each can go his own way and there is no Ashram and no Yoga.

11-4-1930



*Spiritual Union*

THE spiritual union must begin from within and spread out from there; it cannot be based on anything exterior—for, if so based, the union cannot be spiritual or real. That is the great mistake which so many make here: they put the whole emphasis on the external vital or physical relation with the Mother, insist on a vital interchange or else physical contact and when they do not get it to their satisfaction, enter into all kinds of disturbances, revolt, doubt, depression. This is a wrong view-point altogether and has caused much obstruction and trouble. The mind, vital, physical can participate and are intended to participate in the union, but for that they must be submitted to the psychic, themselves psychicised; the union must be an essentially psychic and spiritual union spreading out to the mind, vital and physical. Even the physical must be able to feel invisibly the Mother's closeness, her concrete presence—then alone can the union be truly based and completed and then alone can any physical



closeness or contact find its true value and fulfil its spiritual purpose. Till then any physical contact is of value only so far as it helps the inner sadhana, but how much can be given and what will help or hinder, the Mother only can judge, the sadhak cannot be the judge—he will be led away by the desires and lower vital ego, as so many have been in fact. When the vital demand is there with its claims and revolts and takes the desire for the exterior contact or closeness as a cause or occasion for these things, then it becomes a serious hindrance to the development of the inner union, it does not help at all. The sadhaks always imagine in their ignorance that when the Mother sees more of one person than of another, it is because of personal preference and that she is giving more love and help to that person. That is altogether a mistake. Physical closeness and contact can be a severe ordeal for the sadhak; it may raise the vital demands, claims, jealousies, etc. to a high pitch, it may, on the other hand, leave him satisfied with an outer relation without making any serious effort for the



inner union; or it becomes for him something mechanical, because ordinary and familiar, and for any inner purpose quite ineffective—these things are not only possible but have happened in many cases. The Mother knows that and her arrangements in this matter are therefore dictated by quite other reasons than those which are attributed to her.

The only safe thing is to concentrate on the inner union foremost and altogether, to make that the one thing to be achieved and to leave aside all claims and demands for anything external, remaining satisfied with what the Mother gives and relying wholly on her wisdom and solicitude. It ought to be quite evident that a desire which raises revolt, doubt, depression, desperate struggles cannot be a true part of the spiritual movement. If your mind tells you that it is the right thing, then surely you must distrust the mind's suggestions. Concentrate entirely on the one thing needful and put away, if they come, all ideas and forces that want to disturb it or make you deviate. The vital assent to these things has to be overcome, but for that the first thing



is to refuse all mental assent, for the mental support gives them a greater force than they would otherwise have. Fix the right attitude in the mind and the deeper emotional being—cling to that when contrary forces arise and by your firmness in that psychic attitude repel them.

14-3-1937

*The Mother's Way of Action and Waste*

I DID not consider it necessary to say anything about the question of waste beyond assuring you that the undertaking of useless and unnecessary work only in order to keep the men employed was no part of the Mother's principle of action. The Mother did not know to what pipe you referred and had no time or inclination to make enquiries about it. It is quite true that, so long at least as the sadhaks are not siddha Yogis, self-control is the law; they have to learn to refrain from



indulgence of excess in any direction—the provision made for them being ample for a sadhak and much more than is allowed elsewhere—and from negligence, greed or the pursuit of individual fancy. When they do these things, the Mother does not intervene at every moment to check them; a standard has been set, they have been warned against waste, a framework has been created, for the rest they are expected to learn and grow out of their weaknesses by their own consciousness and will with the Mother's inner force to aid them. In the organisation of work there was formerly a formidable waste due to the workers and sadhaks following their own fancy almost entirely without respect for the Mother's will; that was largely checked by reorganisation. But waste to a certain extent continues and is almost inevitable so long as the sadhaks and workers are imperfect in their will and consciousness, do not follow in spirit or detail the Mother's recommendations or think themselves wiser than herself and make undue room for their "independent" ideas. Here, too, the Mother does not always



insist, she watches and observes, intervenes outwardly more than in the individual lives of the sadhaks, but still leaves room for them to grow by consciousness and experience and the lesson of their own mistakes and often employs an inner in preference to an outer pressure. In these matters she must exercise her own judgment and vision and there is no use in anybody offering his approval or censure—for she works from a different centre of vision than theirs and they have not a superior light by which they can judge or guide her.

Whether in work or in Yoga the Mother acts not from the mind or from the level of consciousness from which these criticisms arise, but from quite another vision and consciousness. It is perfectly useless therefore and it is inconsistent with the position she ought to occupy, to accept the ordinary mind and consciousness as judge and tribunal and allow her to appear before it and defend her. Such a procedure is itself illogical and inconsequent and can lead nowhere; it can only create or prolong a false atmosphere wholly



inimical to success in the sadhana. For that reason if these doubts are raised, I no longer answer them or answer in such a way as to discourage a repetition of any such challenge. If people want to understand why the Mother does things, let them get into the same inner consciousness from which she sees and acts. As to what she is, that also can only be seen either with the eye of faith or of a deeper vision. That too is the reason why we keep here people who have not yet acquired the necessary faith or vision; we leave them to acquire it from within, as they will do if their will of sadhana is sincere.

26-12-1936

*The Mother and the Mental Problems*

THE Mother does not discuss these mental problems with her disciples. It is quite useless trying to reconcile these things with the intellect. For there are two things, the Ignorance



from which the struggle and discord comes and the secret Light, Unity, Bliss and Harmony. The intellect belongs to the Ignorance. It is only by getting into a better consciousness that one can live in the Light and Bliss and Unity and not be touched by the outward discord and struggle. That change of consciousness therefore is the only thing that matters, to reconcile with the intellect would make no difference.

*The Mother's Difficulties*

(1)

THE Mother's difficulties are not her own; she bears the difficulties of others and those that are inherent in the general action and working for the transformation. If it had been otherwise, it would be a very different matter.

August 1936



(2)

It is much easier for the sadhak by faith in the Mother to get free from illness than for the Mother to keep free—because the Mother by the very nature of her work had to identify herself with the sadhaks, to support all their difficulties, to receive into herself all the poison in their nature, to take up besides all the difficulties of the universal earth-nature, including the possibility of death and disease in order to fight them out. If she had not done that, not a single sadhak would have been able to practise this Yoga. The Divine has to put on humanity in order that the human being may rise to the Divine. It is a simple truth, but nobody seems to be able to understand that the Divine can do that and yet remain different from them—can still remain the Divine.

*The Mother's and Sri Aurobindo's Difficulties*

(3)

As for the Mother and myself, we have had



to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in the Ashram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer—a work such as, I am certain, none else had to do before us. For a leader of a way in a work like ours has not only to bring down or represent or embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience, not in a mere play or Lila but in grim earnest, all the obstruction, difficulty, opposition, baffled, hampered and only slowly victorious labour which are possible on the path. But it is not necessary, nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly and secretly upbearing you—if secretly,



he will yet show himself in good time,— do not insist on the hard, hampered, round-about and difficult journey.’’

*Bad Thoughts about the Mother*

ALL bad thoughts upon the Mother or throwing of impurities on her may affect her body as she has taken the sadhaks into her consciousness; nor can she send these things back to them as it might hurt them.

17-3-1936

*Throwing of Impurities and Illnesses on  
the Mother*

THE idea of unburdening desires, imperfections, impurities, illnesses on the Mother so that she may bear the results instead of the sadhaks is a curious one. I suppose it is



an imitation of the Christian ideal of a Christ suffering on the cross for the sake of humanity. But it has nothing to do with the Yoga of transformation.

1-11-1936

*Meditation*

(1)

ABOUT the meditation and the seat, the Mother gives this meditation *only* for bringing down the true light and consciousness into the sadhaks. She does not want it to be turned into a formality and she does not want any personal questions to arise there. It should solely be a meditation and concentration without personal or other desires or claims or ideas rising there and interfering with her object.

2-11-1934



(2)

When I spoke of the inner mind of the Ashram, I was only using a succinct expression for the "minds of the members of the Ashram" and I was not thinking of the collective mind of the group. But the action of the Mother in the meditation is at once collective and individual. She is trying to bring down the right consciousness in the atmosphere of the Ashram—for the action of the minds and vital of the sadhaks does create a general atmosphere. She has taken this meditation in the evening as a brief period in which all is concentrated in the sole force of the descending Power. The sadhaks must feel that they are there only to concentrate, only to receive, only to be open to the Mother and nothing else matters.

November, 1934

*The Mother's Protection of the Sadhaks*

THE Mother has made an arrangement with



a view to all the occult forces and the best possible conditions for the protection of the sadhaks from certain forces of death, disease, etc. It cannot work perfectly because the sadhaks themselves have not the right attitude towards food and kindred vital physical things. But still there is a protection. If, however, the sadhaks go outside her formation, it must be on their own responsibility. ....But this arrangement is for the Ashram and not for those who are outside.

14-7-1933

*Spiritual Possibility Due to the Mother's Presence*

I WAS not speaking of any particular thing—but the whole spiritual possibility due to the Mother's presence here. Very few realise what that means and even those who have some idea of it take little advantage and allow their lower nature to block the progress.

9-3-1936



*The Mother's Working Hours*

It is not because your French is full of mistakes that Mother does not correct it, but because I will not allow her to take more work on herself so far as I can help it. Already she has no time to rest sufficiently at night and most of the night she is working at the books, reports and letters that pour on her in masses. Even so she cannot finish in time in the morning. If she has to correct all the letters of the people who have just begun writing in French as well as the others, it means another hour or two of work—she will be able to finish only at nine in the morning and come down at 10.30. I am therefore trying to stop it.

*The Only True Basis for Sadhana*

If it is the same part of the vital that was on the right side and has now turned against the Mother, the explanation is very obvious.



It gave its adhesion formerly because it thought that by its adhesion it could make her satisfy its desires; finding its desires not indulged, it turns against her. That is the usual vital movement in ordinary man and in ordinary life, and it has no true place in Yoga. It was just the introduction of this attitude into Yoga by the sadhaks and its persistence which has at last made it necessary for the Mother to draw back as she has done. What you have to do is to get these lower parts to understand that they exist not for themselves but for the Divine and to give their adhesion, without claim or *arrière pensée* or subterfuge. It is the whole issue at the present moment in the sadhana; for it is only if this is done that the physical consciousness can change and become fit for the descent. Otherwise there will always be these ups and downs in some part of the being—at least, delay, confusion and disorder. This is the only true basis for fixity in the true consciousness and for a smooth course in the sadhana.

14-12-1931



*The Most Needed Thing*

THE one thing that is most needed for this sadhana is peace, calm, especially in the vital—a peace which depends not on circumstances or surroundings but on the inner contact with a higher consciousness which is the consciousness of the Divine, of the Mother. Those who have not that or do not aspire to get it can come here and live in the Ashram for ten or twenty years and yet be as restless and full of struggle as ever,—those who open their mind and vital to the Mother's strength and peace get it even in the hardest and most unpleasant work and the worst circumstances.

October, 1933

*The Mother's Warning against Chat  
and Gossip*

THE Mother's warning to you against the undesirability of too much talk, loose chat



and gossip, social self-dispersion was entirely meant and stands; when you indulge in these things, you throw yourself out into a very small and ignorant consciousness in which your vital defects get free play and this is likely to bring you out of what you have developed in your inner consciousness.

25-10-1932

*Aspiration towards the Mother and  
Vital Excitement*

It will not do to indulge this restless vital movement. It is not by that that you can have the union with the Mother. You should aspire calmly—eat, sleep, do your work. Peace is the one thing you have to ask for now—it is only on the basis of peace and calm that the true progress and realisation can come. There must be no vital excitement in your seeking or your aspiration towards the Mother.

20-10-1933



*The Mother's Approval of Right Expression*

WHY should you think the Mother does not approve of expression,—provided it is the right expression of the right thing,—or suppose that silence and true expression are contradictory? The truest expression comes out of an absolute inner silence. The spiritual silence is not a mere emptiness; nor is it indispensable to abstain from all activity in order to find it.

*The Mother and the Expression of Beauty*

Q: “POURQUOI la Mère s’habille-t-elle avec des vêtements riches et beaux?”

A: Avez-vous donc pour conception que le Divin doit être représenté sur terre par la pauvreté et la laideur?\*

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\*Q: Why does the Mother put on rich and beautiful dresses?

A: Is it your notion that the Divine should be represented on earth by poverty and ugliness?



Beauty is as much an expression of the Divine as Knowledge, Power or Ananda. Does anyone ask why does the Mother want to manifest the divine consciousness by knowledge or by power and not by ignorance and weakness? It would not be a more absurd or meaningless question than the one put by the vital against her wearing artistic and beautiful dress.

27-2-1933

*Right Way of Mother's Darshan*

(1)

IF you attach any value to the Mother's darshan it is better to be *recueilli*. If her coming is only one incident of the day's routine like taking dinner, then of course it does not matter.



(2)

The best way for Darshan is to keep oneself very collected and quiet and open to receive whatever the Mother gives.

12-2-1937

*Two Ways of the Mother's Giving*

THE Mother gives in both ways. Through the eyes it is to the psychic, through the hand to the material.

29-9-1932

*False Suggestion of Mother's Displeasure*

(1)

IT is of course the resistance of the old vital



in the past that is being redeemed which creates this irritation and these imaginations about the Mother's displeasure. For as a matter of fact there was no dissatisfaction against you in the Mother's mind and this idea is usually a suggestion to the sadhak's mind from the Force that wants to create the wish to go or any other kind of discontent or depression. It is a curious form of delusion that has taken root, as it were, in the Ashram atmosphere and is cherished not so much by the individual vital as by the forces that work upon it to break, if possible, the sadhana. You must not allow any harbourage to that or else it will create any amount of trouble. The absence of proper sleep naturally brings a state of fatigue in the nerves which helps these things to come—for it is through the physical consciousness that they attack and if it can make that consciousness tamasic in any way, their entry is more easy.

15-9-1936



(2)

Your idea about Mother's mysterious smile is your own imagination—Mother says that she smiled with the utmost kindness and took the most helpful attitude possible towards you. I had written to you already that you must not put these imaginations between yourself and the Mother; for they push the help given away from you. These imaginations and their effect on you are suggested by the same vital forces that are disturbing you so that you may not get free from the disturbance.

My help and the Mother's help are there—you have only to keep yourself open to it to recover.

27-3-1933

(3)

I do not at all understand why you should think that the Mother was displeased with



you for any reason whatever. She was just as she is always with you. Even if you had made any mistake, the Mother now is disposed to overlook mistakes and leave it to the pressure of the Light and the psychic being of the sadhak to set things right. But why on earth should she be displeased because you wanted to stop the French lessons with N. or for any such trivial reason! Whether you continue or suspend your lessons is a detail which has to be settled in accordance with the condition of your mind and the needs of your sadhana and it can be settled either way. It is surprising that you should think Mother could show displeasure over so slight a matter. You must get over nervousness of this kind and not disturb your good condition by imaginations—for it is an imagination since it had no reality behind it. Have a more perfect confidence and do not let your mind create difficulties where there are none.



(4)

It is certainly your imagination which makes you think that the Mother was "indifferent" or "hard" to you at Pranam. The Mother, on the contrary, made a special concentration in her blessing to help you. There are a certain number of sadhaks who when she does that, invariably ask, "Why were you displeased and hard with me today?" while there are others who cry out if there is the slightest departure from the ordinary movements, assuming that the Mother must have had a deliberate intention in it and that intention necessarily unfavourable to them, an intention of indifference or displeasure, and very often when she smiles more than usual in order to give them courage, they write to her that she was very serious that day and did not smile at all. Do not allow yourself to catch the infection and become one of them; for it creates a great obstacle to the help given and opens the door to serious vital troubles. Open yourself simply to the Mother's help with trust and confidence, that



is the best way of not feeling far from her.

Mother did not know at that time of your having spoken to T. So your conjecture of that being the cause of her fancied displeasure is quite groundless. It is quite wrong to think that Mother gets displeased and angry with the sadhaks and shows it with her actions at Pranam. This kind of idea of the Divine or of the Mother is a very mistaken one and you should not allow it to get hold of you.

5-7-1935

(5)

It is not true. There are instances in which Mother did not smile or put her hand at all (being in trance) but the sadhak being in a right and receptive attitude received far more than ever before.

(6)

It is a mistake to think that the Mother's



not smiling means either displeasure or disapproval of something wrong in the sadhak. It is very often merely a sign of absorption or of inner concentration. On this occasion the Mother was putting a question to your soul.

31-7-1933

(7)

You should certainly throw away the vital demand and the disturbance which it creates in your sadhana. Mother gives her smile to all and she does not withhold it from some and give it to others. When people think otherwise, it is because some vital disturbance, depression or demand or some movement of jealousy, envy or competition distorts their vision.

27-2-1933



(8)

The Mother does not refrain from smiling or vary her smile or her manner of blessing in order to show displeasure or because of anything the sadhak has done.

At the Pranam the Mother puts her force to help the sadhak—what he ought to do is to receive quietly and simply.

8-12-1936



## SECTION NINE

# SADHANA THROUGH WORK FOR THE MOTHER



## *Sadhana through Work for the Mother*

**W**ORK for the Mother done with the right concentration on her is as much a sadhana as meditation and inner experiences.

### *Preparation through Work for the Mother*

THOSE who do work for the Mother in all sincerity, are prepared by the work itself for the right consciousness even if they do not sit down for meditation or follow any particular practice of Yoga. It is not necessary to tell you how to meditate; whatever is needful will come of itself, if in your work and at all times you are sincere and keep yourself open to the Mother.



*The Integral Aim*

To go entirely inside in order to have experiences and to neglect the work, the external consciousness, is to be unbalanced, one-sided in the sadhana—for our Yoga is integral; so also to throw oneself outward and live in the external being alone is to be unbalanced, one-sided in the sadhana. One must have the same consciousness in inner experience and outward action and make both full of the Mother.

*The Basis of the Divine Life*

To be entirely sincere means to desire the divine Truth only, to surrender yourself more and more to the Divine Mother, to reject all personal demand and desire other than this one aspiration, to offer every action in life to the Divine and do it as the work given without bringing in the ego. This is the basis of the divine life.



One cannot become altogether this at once, but if one aspires at all times and calls in always the aid of the Divine Shakti with a true heart and straightforward will, one grows more and more into this consciousness.

*Opening and Surrender to the Mother  
through Work*

THE Mother does not think that it is good to give up all work and only read and meditate. Work is part of the Yoga and it gives the best opportunity for calling down the Presence, the Light and the Power into the vital and its activities; it increases also the field and the opportunity of surrender.

It is not enough to remember that the work is the Mother's—and the results also. You must learn to feel the Mother's forces behind you and to open to the inspiration and the guidance. Always to remember by an effort of the mind is too difficult; but if you get into the consciousness in which you feel always



the Mother's force in you or supporting you, that is the true thing.

The Mother does not usually give specific advice such as you ask for in regard to the Insurance Company. You must learn to get the true inspiration in the mind's silence.

18-8-1932

*Opening to the Mother's Force in Work*

(1)

EVEN the most purely physical and mechanical work cannot be properly done if one accepts incapacity, inertia and passivity. The remedy is not to confine yourself to mechanical work, but to reject and throw off incapacity, passivity and inertia and open yourself to the Mother's force. If vanity, ambition and self-conceit stand in your way, cast them from you. You will not get rid of these things by merely waiting for them to disappear. If you



merely wait for things to happen, there is no reason why they should happen at all. If it is incapacity and weakness that oppose, still, as one opens oneself truly and more and more to the Mother's force, the strength and capacity necessary for the work will be given and will grow in the Adhar.

(2)

The Truth for you is to feel the Divine in you, open to the Mother and work for the Divine till you are aware of her in all your activities. There must be the consciousness of the divine presence in your heart and the divine guidance in your acts. This the psychic being can easily, swiftly, deeply feel if it is fully awake; once the psychic has felt it, it can spread to the mental and vital also.

*Right Spirit in Work*

HE should carry on his work and do all things



else in the right consciousness, offering all he does to the Mother and keeping in inner touch with her. All work done in that spirit and with that consciousness becomes Karmayoga and can be regarded as part of his sadhana.

*The Advantage of Being in the True  
Consciousness*

THE advantage of being in the true consciousness is that you have the right awareness and its will being in harmony with the Mother's will, you can call in the Mother's force to make the change. Those who live in the mind and the vital are not so well able to do this; they are obliged to use mostly their personal effort and as the awareness and will and force of the mind and vital are divided and imperfect, the work done is imperfect and not definitive. It is only in the Supramental that Awareness, Will, Force are always one movement and automatically effective.



*Right Principle for Work*

NOT only in your inward concentration, but in your outward acts and movements you must take the right attitude. If you do that and put everything under the Mother's guidance, you will find that difficulties begin to diminish or are much more easily got over and things become steadily smoother.

In your work and acts you must do the same as in your concentration. Open to the Mother, put them under her guidance, call in the peace, the supporting Power, the protection and, in order that they may work, reject all wrong influences that might come in their way by creating wrong, careless or unconscious movements.

Follow this principle and your whole being will become one, under one rule, in the peace and sheltering Power and Light.

*Offering of Work to the Mother*

THERE should be not only a general attitude,



but each work should be offered to the Mother so as to keep the attitude a living one all the time. There should be at the time of work no meditation, for that would withdraw the attention from the work, but there should be the constant memory of the One to whom you offer it. This is only a first process; for when you can have constantly the feeling of a calm being within concentrated in the sense of the Divine Presence while the surface mind does the work, or when you can begin to feel always that it is the Mother's force that is doing the work and you are only a channel or an instrument, then in place of memory there will have begun the automatic constant realisation of Yoga, divine union, in works.

### *True Attitude in Work*

THIS happens when the work is always associated with the Mother's thought, done as an offering to her, with the call to do it through you. All ideas of ego, all association



of egoistic feelings with the work must disappear. One begins to feel the Mother's force doing the work; the psychic grows through a certain inner attitude behind the work and the Adhar becomes open both to the psychic intuitions and influences from within and to the descent from above. Then the result of meditation can come through the work itself.

*Conditions of Perfect Service*

EFFACE the stamp of ego from the heart and let the love of the Mother take its place. Cast from the mind all insistence on your personal ideas and judgment, then you will have the wisdom to understand her. Let there be no obsession of self-will, ego-drive in the action, love of personal authority, attachment to personal preference, then the Mother's force will be able to act clearly in you and you will get the inexhaustible energy for which you ask and your service will be perfect.

27-11-1940



*Causes of Mistakes in Ashram Work—External Organisation and Inner Harmony*

MISTAKES come from people bringing their ego, their personal feeling (likes and dislikes), their sense of prestige or their convenience, pride, sense of possession, etc. into the work. The right way is to feel that the work is the Mother's—not only yours, but the work of others—and to carry it out in such a spirit that there shall be general harmony. Harmony cannot be brought about by external organisation only, though a more and more perfect external organisation is necessary; inner harmony there must be or else there will always be clash and disorder.

*The Conditions for Following the Mother's Will*

THE conditions for following the Mother's Will are to turn to her for Light and Truth and Strength, and aspire that no other force shall influence or lead you, to make no demands



or conditions in the vital, to keep a quiet mind ready to receive the Truth, but not insisting on its own ideas and formations,—finally, to keep the psychic awake and in front, so that you may be in a constant contact and know truly what her will is; for the mind and vital can mistake other impulsions and suggestions for the Divine Will, but the psychic once awakened makes no mistake.

A perfect perfection is only possible after supramentalisation; but a relative good working is possible on the lower planes, if one is in contact with the Divine and careful, vigilant and conscious in mind and vital and body. That is a condition, besides, which is preparatory and almost indispensable for the supreme liberation.

### *Replacement of Personal Will by the Mother's Will*

At first one must put one's will in union with the Mother's will knowing that it is an instru-



ment only and that it is the Mother's will behind that alone can give the result. Afterwards when one becomes conscious fully of the Mother's force working within, then the personal will is replaced by the divine.

15-7-1935

*Experience of Being the Instrument of  
The Mother's Force*

THE feeling that all one does is from the Divine, that all action is the Mother's is a necessary step in experience, but one cannot remain in it—one has to go farther. Those can remain in it who do not want to change the nature, but only to have the experience of the Truth behind it. Your action is according to universal Nature and in that again it is according to your individual nature, and all Nature is a force put out by the Divine Mother for the action of the universe. But as things are it is an action of



the Ignorance and the ego; while what we want is an action of the Divine Truth unveiled and undeformed by the Ignorance and the ego.

So when you feel that your actions are all done by the force (Shakti) of the Mother, that is the true experience. But the will of the Mother is that all you do should be done not by her force in Nature as now, but her own direct force in the Truth of the nature, the higher divine Nature. So also it was correct, what you thought afterwards, that unless there is this change, the experience that all you do is done by her will cannot be altogether true. So it will not be permanent till then. For if it were permanent now, it might keep you in the lower action as it does many and prevent or retard the change. What you need as a permanent experience now is that of the Mother's force working in you in all things to change this ignorant consciousness and nature into her divine consciousness and nature.

It is the same with the truth about the instrument. It is true that each being is an



instrument of the cosmic Shakti, therefore of the Mother. But the aim of the sadhana is to become a conscious and perfect instrument instead of one that is unconscious and therefore imperfect. One can be a conscious and perfect instrument only when one is no longer acting in obedience to the ignorant push of the lower nature but in surrender to the Mother and aware of her higher force acting within oneself. So here too your intuition was perfectly true.

But all this cannot be done in a day. So you are once more right in not being anxious or uneasy. The Mother's force will act and bring the result in its own time, provided one offers all to her and aspires and is vigilant, calling and remembering her at all times, rejecting quietly all that stands in the way of the action of her transforming Force.

Your second view of this was more from the right angle of vision than the first. To say, "it is not I who have to act, so I need not mind," is to say too much—one has to act in so far as one has to aspire, offer oneself, assent to the Mother's working, reject all else, more



and more surrender. All else will be done in time, there is no need for anxiety or depression or impatience.

13-7-1935

*Conquering the Powers of Life for  
the Mother*

THIS Yoga does not mean a rejection of the powers of life, but an inner transformation and a change of the spirit in the life and the use of the powers. These powers are now used in an egoistic spirit and for undivine ends; they have to be used in a spirit of surrender to the Divine and for the purposes of the divine Work. That is what is meant by conquering them back for the Mother.



## SECTION TEN

# THE MOTHER'S HELP IN DIFFICULTIES



### *Assurance of Victory*

**B**E sure that the Mother will always be with you to carry you upon the path. Difficulties come and difficulties go, but, she being with you, the victory is sure.

18-7-1936

### *The Mother and the Path*

No. It is perhaps how some part of the vital or physical consciousness figured it. But the path is not a desert nor are you alone, since the Mother is with you.

2-11-1933



*Action of the Mother's Grace*

*Q: Can it be believed that the Mother's Grace is acting even when the difficulties do not disappear?*

A: In that case everybody might say, "All my difficulties must disappear at once, I must attain to perfection immediately and without difficulties, otherwise it proves that the Mother's Grace is not with me."

20-7-1933

*Psychic Development and Mother's Grace*

*Q: What is the Law of the working of the Mother's Grace?*

A: The more one develops the psychic, the more is it possible for the Grace to act.

13-8-1933



*Calling the Mother's Force in Difficulty*

(1)

WHEN difficulties arise, remain quiet within and call down the Mother's force to remove them.

26-8-1933

(2)

There is only one way if you cannot exert your will—it is to call the Force; even the call only with the mind or the mental word is better than being extremely passive and submitted to the attack,—for although it may not succeed instantaneously, the mental call even ends by bringing the Force and opening up the consciousness again. For everything depends upon that. In the externalised consciousness obscurity and suffering can always be there; the more the internalised consciousness reigns, the more these things are pushed back and out, and with the full internalised consciousness



they cannot remain—if they come, it is as outside touches unable to lodge themselves in the being.

21-8-1933

(3)

It is an obsession from the subconscious physical bringing back the habitual thoughts “I can’t call rightly—I have no real aspiration etc.”; the depression, the memory etc. are from the same source. It is no use indulging in these ideas. If you cannot call the Mother in what you think the right way, call her in any way—if you can’t call her, think of her with the will to be rid of these things. Don’t worry yourself with the idea whether you have true aspiration or not—the psychic being wants and that is sufficient. The rest is for the Divine Grace on which one must steadfastly rely—one’s own merit, virtue or capacity is not the thing that brings the realisation.

I shall send the force to rid you of this obsession in any case, but if you can abandon



these habitual ideas, it will make the disappearance of the attack easier.

4-1-1937

(4)

Never allow this idea "I am not able", "I am not doing enough" to come and vex you; it is a tamasic suggestion and brings depression and depression opens the way to the attacks of the wrong forces. Your position should be, "Let me do what I can; the Mother's force is there, the Divine is there to see that in due time all will be done."

4-11-1935

(5)

Not to be disturbed, to remain quiet and confident is the right attitude, but it is necessary also to receive the help of the Mother and not to stand back for any reason from her solicitude. One ought not to indulge ideas of incapacity.



city, inability to respond, dwelling too much on defects and failures and allowing the mind to be in pain and shame on their account; for these ideas and feelings become in the end weakening things. If there are difficulties, stumblings or failures, one has to look at them quietly and call in tranquilly and persistently the Divine help for their removal, but not to allow oneself to be upset or pained or discouraged. Yoga is not an easy path and the total change of the nature cannot be done in a day.

*Openness to the Mother in Attacks*

HOWEVER strong the attack may be, and even if it overcomes you for the time being, still it will rapidly pass away if you have formed the habit of opening to the Mother. The peace will come back if you remain quiet and keep yourself open to it and to the Force. Once something of the Truth has shown itself within you, it will always, even if for a time heavily clouded



over with wrong movements, shine out again like the sun in heaven. Therefore persevere with confidence and never lose courage.

14-3-1932

*Trust in the Mother's Force*

WHAT is needed is perseverance—to go on without discouragement, recognising that the process of the nature and the action of the Mother's force is working through the difficulty even and will do all that is needed. Our incapacity does not matter —there is no human being who is not in his parts of nature incapable—but the Divine Force is also there. If one puts one's trust in that, incapacity will be changed into capacity. Difficulty and struggle themselves then become a means towards the achievement.

27-5-1936



*The One Thing To Do Always*

ONCE one has entered the path of Yoga, there is only one thing to do, to fix oneself in the resolution to go to the end whatever happens, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity—it is by the greater Force that stands over you that it will come—and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come—that is the one thing to do always.

3-1-1934

*The Main Thing*

To call to the Mother always is the main thing and with that to aspire and assent to the Light when it comes, to reject and detach oneself from desire and any dark movement.



But if one cannot do these other things successfully, then call and still call.

The Mother's force is there with you even when you do not feel it; remain quiet and persevere.

15-9-1934

*The Mother's Constant Help*

THE Mother's help is always there but you are not conscious of it except when the psychic is active and the consciousness not clouded. The coming of suggestions is not a proof that the help is not there. Suggestions come to all, even to the greatest sadhaks or to the Avatars—as they came to Buddha or Christ. Obstacles are there—they are part of Nature and they have to be overcome. What has to be attained is not to accept the suggestions, not to admit them as the truth or as one's own thoughts, to see them for what they are and keep oneself separate. Obstacles have to be



looked at as something wrong in the machinery of human nature which has to be changed—they should not be regarded as sins or wrong doings which make one despair of oneself and of the sadhana.

*The Mother's Help and the Vital's Consent  
to Change*

THE Mother's help is always there for those who are willing to receive it. But you must be conscious of your vital nature, and the vital nature must consent to change. It is no use merely observing that it is unwilling and that, when thwarted, it creates depression in you. Always the vital nature is not at first willing and always when it is thwarted or asked to change, it creates this depression by its revolt or refusal of consent. You have to insist till it recognises the truth and is willing to be transformed and to accept the Mother's help and grace. If the mind is sincere and the



psychic aspiration complete and true, the vital can always be made to change.

15-7-1932

*Straightforwardness and the Mother's Help*

THOSE who are not straightforward cannot profit by the Mother's help, for they themselves turn it away. Unless they change, they cannot hope for the descent of the supramental Light and Truth into the lower vital and physical nature; they remain stuck in their own self-created mud and cannot progress.

November 1928

*Testing by the Mother*

THE idea of tests also is not a healthy idea and ought not to be pushed too far. Tests



are applied not by the Divine but by the forces of the lower planes—mental, vital, physical—and allowed by the Divine because that is part of the soul's training and helps it to know itself, its powers and the limitations it has to outgrow. The Mother is not testing you at every moment, but rather helping you at every moment to rise beyond the necessity of tests and difficulties which belong to the inferior consciousness. To be always conscious of that help will be your best safeguard against all attacks whether of adverse powers or of your own lower nature.

*Writing to the Mother for Help*

(1)

You did well to speak to B. and also to write to the Mother. Of course, Mother had observed B's difficulties; it is correct that the difficulty is the lack of a certain free opening—otherwise all that could be removed quickly



and the necessary change of nature (mind, ego, etc.) carried on by smooth gradation. To write as you do is helpful for opening oneself and for receiving the precise touch. B's logic about the Mother's knowing and therefore there being no need to write is applicable if there is a free or at least a sufficient flow of giving and reception between the Mother and the sadhak, but when a serious difficulty comes, this logic is not so applicable. Naturally, we shall do our best to help him in his struggle.

14-5-1936

(2)

One rule for you I can lay down, "Do not do, say or think anything which you would want to conceal from the Mother." And that answers the objections that rose within you from your vital, is it not?—against bringing "these petty things" to the Mother's notice. Why should you think that the Mother



would be bothered by these things or regard them as petty? If *all* the life is to be Yoga, what is there that can be called petty or of no importance? Even if the Mother does not answer, to have brought any matter of your action and self-development before her in the right spirit means to have put it under her protection, in the light of the Truth, under the rays of the Power that is working for the transformation—for immediately those rays begin to play and to act on the thing brought to her notice. Anything within that advises not to do it when the spirit in you moves you to do it, may very well be a device of the vital to avoid the ray of the Light and the working of the Force.

18-5-1932

*The Mother's Notice at the Vital's Door*

PUT the Mother's notice henceforth at the door of your vital being, "No falsehood here-



after shall ever enter here'', and station a sentry there to see that it is put into execution.

18-5-1933

*Change of the Vital with the Mother's Light*

It is this idea that you are helpless because the vital consents to the wrong movement that comes in the way. You have to put your inner will and the Mother's light on the vital so that it shall change, not leave it to do what it likes. If one is to be "helpless" and moved by any part of the instrumental being, how is change possible? The Mother's force or the psychic can act, but on condition that the assent of the being is there. If the vital is left to do what it likes, it will always go after its old habits; it has to be made to feel that it must change.

*Obstruction of the Physical Mind*

It is the physical mind that feels too inert—



but if some part of the being turns to the Mother, that is enough to bring the help.

25-1-1934

*Working of the Mother's Force for  
Physical Cure*

THE inherent strength of the body does not do things like that. It is the Mother's force that does it, when one calls and opens oneself. Even people who never did Yoga and are conscious of nothing, get cured like that without knowing the reason or feeling the way in which it was done. The force comes from above or in descending it envelopes and comes from without inside or it comes out from inside after descending there. When you are conscious of the play of the forces, then you feel the working.

It (awakening) means the conscious action of the psychic from behind. When it comes to the front it invades the mind and vital



and body and psychicises their movements. It comes best by aspiration and an unquestioning and entire turning and surrender to the Mother. But also it sometimes comes of itself when the Adhar is ready.

5-5-1933

*Use of Spiritual Force for Maintaining  
Health*

I HAVE never had any hesitation in the use of a spiritual force for all legitimate purposes including the maintenance of health and physical life in myself and in others—that is indeed why the Mother gives flowers not only as a blessing but as a help in illness.

7-12-1949

*Working of the Mother's Force in Illness  
through External Means*

IT is a fact of my experience that when the



resistance in the body is too strong and persistent, it can help to take some aid of physical means as an instrumentation for the Force to work more directly on the body itself; for the body then feels itself supported against the resistance from both sides, by means both physical as well as supraphysical. The Mother's force can work through both together.

1-9-1936

*The Mother's View of the Doctors*

THE Mother thinks doctors very usually make things worse instead of better by spoiling Nature's resistance to illness by excessive and ill-directed use of their medicines. We have been able to work through R's homoeopathy far better than through anything else—though it is likely that the Force working through homoeopaths who were not conscious instruments might not have succeeded better than ~~with the~~ allopaths.